CHAPTER-3

TYPES OF NOMINAL AFFIX AND FUNCTIONAL REPRESENTATION

3.0 In this chapter the term 'Nominal Affix' is used to refer to the affixes which have grammatical function in formation of nominal class of word. In these languages, the nominal group of words consists of noun, pronoun and the adjective. From a typological and functional point of view the nominal affix as used in both the languages may be classified into the following heads:

(i) Use of nominal affix to express the sense of plurality

(ii) Use of nominal affix to form the word of adjective

(iii) Use of nominal affix in representation of the word of noun class

(iv)Use of nominal affix in representation of quantity

(v) Use of nominal affix in representation of case markers

(vi)Use of nominal affix in representation of gender variation

3.1 Use of nominal affix to express the sense of plurality:

In this sub-head discussion has been done on function of plural affix which are using in representation of nominal class of words in Boro and Rabha languages. There are three types of plural suffixes in both the languages; and these have functional representation in expressing sense of plurality. Grammatical morphemes like {-sɯr},

{-mɯn}, {-pʰɯr} of Boro; on the other hand same types of suffixes in Rabha language like-{-taŋ},{-bizan},{-rəŋ}etc. play functional role in expressing sense of plurality.   In Boro {-pʰɯr} is used with human and non human nouns. Thus the plural suffix {-mɯn} is used with the kinship terms and personal pronouns; the suffix {-sɯr} is also used with personal pronouns. The same process is occurred in the Rabha language. The suffix {-taŋ} is applicable with human nouns and kinship terms; and thus the suffix {-ŋ is applicable with personal pronouns while the suffix {-bizan} is innately connected with non-human animate nouns. For example:

(i)   Boro {-pʰɯr}, Rabha {-bizan}: Both of them are similar in functional point of view. In Boro the suffix {-pʰɯr} is added with the noun class of words used for expression of plurality. It is used chiefly with human and non-human nouns. On the other hand in Rabha {-bizan} is applicable with non-human. For example:

Boro	Rabha	Meaning
/mɯsɯu/-pʰɯr>mɯsɯpʰɯr	/masu/-bizan	Cows
/pʰitʰai/-pʰɯr>pʰitʰai pʰɯr	/tʰe/-bizan	Fruits
/dau/-pʰɯr>daupʰɯr	/tə/-bizan	Birds
/bibar/-pʰɯr>bibarpʰɯr	/par/-bizan	Flower
/na/-pʰɯr>napʰɯr	/na/-bizan	Fishes
/nə/- pʰɯr>nəpʰɯr	/nək/-bizan	Houses
bizab/- pʰɯr>bizabpʰɯr	/kausa/-bizan	Books
/sɯima/pʰɯr>sɯimapʰɯr	/ki/-bizan	Dogs
/bilai/- pʰɯr>bilaipʰɯr	/chak/-bizan	Leafs
/bipʰaŋ/pʰɯr>bipʰaŋpʰɯr	/pan/-bizan	Trees
/əma/-pʰɯr>əmapʰɯr	/bak/-bizan	Pigs
/mɯsrɯm/-pʰɯr>mɯsrɯmpʰɯr	/kaŋku/-bizan	Ants
/mɯsa/-pʰɯr>mɯsapʰɯr	/masa/-bizan	tigers

/mauzi/-pʰɯr>mauzipʰur	/miŋku/-bizan	Cats
/zi/- pʰɯr>zipʰwr	/nen/-bizan	Cloths
/guma/-pʰɯr>gumapʰur	/guk/-bizan	Grasshoppers
/bɯrma/pʰɯr>bɯrmapʰur	/prɯn/-bizan	Goats
/mɯkʰra/-pʰɯr>mɯkʰrapʰur	/makra/-bizan	Monkeys
/mɯider/pʰɯr>mɯiderpʰur	/huti/-bizan	Elephants
/mɯi/-pʰɯr >mɯipʰur	/makchɔk/-bizan	Deers

(ii)   Boro {-mɯn}, Rabha {-taŋ}: Both the suffixes are functionally similar. These are used with the kinship terms and honorifics indicating personal pronouns. For example:

Boro	Rabha	Meaning
/ada/-mɯn>adamɯn	/dada/-taŋ	Elder brothers & others
/abo/-mɯn>abomɯn	/bibi/-taŋ	elder sisters & others
/ai/-mɯn>aimɯn	/aya/-taŋ	mothers and others
/apʰa/-mɯn>apʰamɯn	/baba/-taŋ	father and others
/abɯi/-mɯn>abɯimɯn	/zuzu/-taŋ	Grandmother & others
/abɯu/mɯn>abɯumɯn	/zudu/-taŋ	Grandfathers & others

Boro {-mɯn} plural suffix is used with 2nd personal pronoun and 3rd personal pronoun. For example:

Boro	Meaning
/ nɯŋ-tʰaŋ-mɯn/	You
/bi-tʰaŋ-mɯn/	They

(iii) Boro {-sɯr} and Rabha {-rəŋ} suffixes are used with personal pronouns and demonstratives pronoun in Boro and Rabha languages. For example:

Boro	Rabha	Meaning
/bi/-sɯr	/ ə/-rəŋ	You
/be/-sɯr	/ ə/-rəŋ	They
/nɯŋ/-sɯr	/naŋ/- rəŋ	These
/bɯi/-sɯr	/ə/-rəŋ	Those

In Rabha the plural suffix {-rəŋ} is sometimes used with kinship terms. For example:

Rabha	Meaning
baba (father)/-rəŋ/> babarəŋ	Fathers
buzi(sister-in-law))-rəŋ/>buzirəŋ	sisters-in-laws
bibi (elder sister)/ rəŋ/>bibirəŋ	elder sisters
aia (mother)-/rəŋ/ >aiarəŋ	Mothers

From the above discussion it is observed that the function of plural suffix using with the noun class words is similar in both the languages.

3.2 Use of nominal affix to form the word of adjective class:

In this sub-head the discussion has been done about the functional representation of nominal affix used in formation of adjective. Adjective class of words may be derived by using both nominal prefix and suffix. In this case some prefixes are added before the verb root and noun class; and in some cases suffixes are added after the verb root and noun class, or in some cases with adjective. The following discussion has proved the hypothesis.

Addition of prefix with verb root to form adjective class of word: In both the languages there are some nominal prefixes that are used before the verb root. Accordingly it derives adjective class of word. This kinds of prefixes in Boro are- {gɯ-},{gu-},{ge-},{gi-},{ga-}; and Rabha prefix is {pi-}. In Boro the prefixes {gɯ-}, {gu-},{ge-},{gi-},{ga-} are added before verb root to form adjective class of words. Thus the Rabha prefix is {pi-} which is used before the verb root. Example:

Boro :{gɯ-}

/gɯ/-v. dan (be new)>adj. gɯdan(new)
/gɯ/-v. tʰar (be pure)>adj. gɯtʰar (pure)
/gɯ/-v.tʰɯi (to die)>adj. gɯtʰɯi (dead)
/gɯ/-v. tʰaŋ (alive)>adj. gɯtʰaŋ (alive)
/gɯ/-v. kʰa (be bitter)>adj. gɯkʰa(bitter)
/gɯ/-v. dɯi (sweeten)>adj. gɯdɯi (sweet)
/gɯ/-v. mɯn (ripe)>adj. gɯmɯn (ripe)
/gɯ/-v. zan (become far)>adj. gɯzan(far)
gɯ/-v. zam (become old)>adj. gɯzam (old)
/gɯ/-v.bai(break)>adj. gɯbai (broken)
/gɯ/-v. kʰɯi (be sour)>adj. gɯkʰɯi (sour)
gɯ/-v.zɯŋ (to be bright)>adj.gɯzɯŋ (bright)
/gɯ/-v.pʰɯn (decompose)>adj. gɯpʰɯn
adj. /gɯ/-v. zɯu (become high)>adj. gɯzɯu (high)
/gɯ/-v. tʰɯŋ (straighten)>adj. gɯtʰɯŋ (straight)
/gɯ/-v. pʰa (become bitter in taste)>adj. gɯpʰa (lightly bitter in taste)
/gɯ/-v. ran (become dry)>adj. gɯran (dry)
/gɯ/-v. laɔ (lengthen)>adj. gɯlaɔ(dry)
/gɯ/-v. ba (become thin, no usage)>adj. gɯba (thin)

/gɯ/-v. pʰar (make pointed)>adj. gɯpʰar(pointed)
/gɯ/-v. ra (matured/harden)>adj. gɯra (hard)
/gɯ/-v. pʰar (make pointed)>adj. gɯpʰar (pointed)
/gɯ/-v. tʰaɯ (to be tasty)>adj. gɯtʰaɯ (tastful)
/gɯ/-v. baɔ (become late)>adj. gɯbaɔ (late)
/gɯ/-v. sa (ache)>adj. gɯsa (hot tasting
/gɯ/-v. pʰar (make pointed)>adj. gɯpʰar (pointed)
/gɯ/-v.ra (matured/harden)>adj. gɯra (hard)

In the above examples the prefix {gɯ-} has functions in formation a new class of word; basically it is added before the verb root. While it is added it derives an adjective class of word.For Example-

Boro:.

{gu-} prefix is used before the verb root to derive the adjective.

/gu/-v. su (become cold)>adj. gusu (cold)
/gu/-v. pʰur (be white)>adj. gupʰur (white)
/gu/-v. suŋ (shorten)>adj. gusuŋ (short)
/gu/-v. pʰuŋ (fat)>adj. gupʰuŋ (fat)
/gu/-v. duŋ (heat)>adj. guduŋ (hot)
/gu/-v. ruŋ (loosen)>adj. guruŋ (loose)

{gi-}:

/gi/-v. si (to wet)>adj. gisi(to wet)
/gi/-v. zi (to torn)>adj. gizi (torn)
/gi/-v. lir (be heavy)>adj. gilir (heavy)

{ge-}:

/ge/-v. zen (lose)>adj. gezen (loser
/ge/-v. seŋ (thin, lessen)>adj. geseŋ(sparse)
/ge/-v. beŋ (become true)>adj. gebeŋ (true)
/ge/-v. der (becoming big)>adj. geder (big)
/ge/-v. serem (become crunchy)>adj. gesrem (crunchy)
/ge/-v. seə (rot)>adj. geseɔ (rotten)
/ge/-v. seb (be narrow)>adj. geseb (narrow)

{ga-}:

/ga/- v. hai (lower)>adj. ghai (low)
/ga/-v. ham (become good)>adj. gaham (good)

Thus the Rabha prefix {pi-} is used before the verb root to form the adjective class of words. For example:

Rabha: {pi-}

/pi /-v. dana (be new)>adj. pidan (new)
/pi/ -v. tʰiŋ (be alive)>Adj. pitʰiŋ (raw, fresh)
/pi/-v.tʰara(beclean)>Adj.pitʰar(pure)   /pi/ v. muŋa (stay behind)>Adj. pimuŋ (situated in the side)
/pi/- v.lua (to more)>Adj. pilua (many, more)

Addition of suffix with verb root to form adjective class of words: In both the languages there are some suffixes which are used after the verb root. These kinds of

suffixes have functional representation in formation of the adjective class of words. In Boro, these are used in formation of adjective class of words, e.g. **{-bru}, {-su},{-sraŋ},{-braŋ},{-laə},{-ari},{-ri}.** Thus in Rabha, the suffix {-klaŋ} is used for the same purpose.

Boro:

N. dɯi (water)-/bru/>Adj. dɯibru (watery)
N. dɯi (water)-/su/>Adj. dɯisu (water like taste)
N. dɯi (water)-/sraŋ/>Adj. dɯisraŋ (watery)
N. haina (beauty, atraction)-/ri/>adj. hainari (beautiful,attractive)

Thus the suffix **{-klaŋ}** is used in Rabha to form the adjective class of word. For example:

Rabha: {-klaŋ}

N. chika (water)-/klaŋ/>Adj. chikaklaŋ (watery)

There are some suffixes in Boro which are used to form the derived adjective. These kinds of suffixes are- {-tʰi}, {-kʰe},{-kʰeŋ},{-zrɯ},{-tʰəŋ},{-kʰər},{-kʰɯr},{-kʰə},{-kʰeb},{-zrɯ},{-tʰɯb},{-də},{-drun},{-tʰa},{-tʰu},{-pʰru},{-dɯŋ},{-bur},{-dla},{-raŋ},{-reŋ},{-lu},{-braŋ},{-sula},{-suli},{-le},{-sia},{-haə}; and Thus in Rabha {-kai},{-raŋa} etc are used after the verb root to form derived adjective. For some example:

Boro:{-tʰi}

V. maŋ (do)-/tʰi/>adj. maətʰi (active)
v. zɯŋ (be bright)-/tʰi/>adj. zɯŋtʰi (light)
v. bɯhɯi (to flow)-/tʰi/>adj. bɯhɯitʰi (current)

{-kʰe},{-kʰə}:

v. sɯm (blacken)-/kʰe/>adj. sɯmkʰe (blackish)
v. gab (cry)-/kʰɔ/>adj. gabkʰə (easily crying)

{-kʰər}:

v. za (eat)-/kʰɔr/>adj. zakʰər (one who eats more)
v. lɯŋ (drink)-/kʰɔr/>adj. lɯŋkʰər (one who drinks more)
v. maə (do)-/kʰər/>adj. maəkʰər (one who works more)
v. buŋ (speak)-/kʰər/>adj. buŋkʰər (one who speak more)

{-kʰɯr}:

v. sɯm (blacken)-/kʰɯr/>adj. sɯmkʰɯr (dark green, colour of nature)
v. za (be red)-/kʰɯr/>adj. zakʰɯr (deep read)

{-brɯm}:

v. sɯm (be black)-/brɯm/>adj. sɯmbrɯm (slight black)

{-braŋ}:

v. kʰa (be bitter)-/braŋ/>adj. kʰabraŋ (harsh bitter)
v. kʰɯi (sour)-/braŋ/>adj. kʰɯibraŋ (sourish)

{-lu}:

v. bɯhɯi (to flow)-/lu/>adj. bɯhɯilu (flowing)
v. sɯrzi (create)-/lu/>adj. sɯrzilu (creative)
v. dɯmɯi (become cloudy of weather)>adj. dɯmɯilu (cloudy)

{-sula}:

v.maɔ (to do)-/sula/>adj. maɔsula (one who keeps doing)
v. za (to eat)-/sula/>adj. zasula (one who eats more)
v. gab (to cry)-/sula/>adj. gabsula (easily crying)
v. san (to think)-/sula/>adj. sansula (one who thinks)

Rabha: {-kai}

v. nema (be good)-/kai/>adj. nemkai (good)
v. tuŋ (be hot)-/kai/>Adj. tuŋkai (warm/hot)
v. natʰə (be melody)-/kai/>Adj. natʰəkai (melodious)
v. sak (be red)-/kai/>Adj. sakkai (red)
v. chuŋa (grow)-/kai/>Adj. chuŋkai (big)
v.soŋa (be short)-/kai/>Adj. soŋkai (short)
v. kʰaa (be bitter)-/kai/>Adj. kʰakai (bitter)
v. rama (put to dry)-/kai/>Adj. ramkai (dried)
v. sara (be bright)-/kai/>adj. sarkai (bright)
v. preŋa (be straight)-/kai/>adj. preŋkai (straight)
v. ria (be heavy)-/kai/>adj. rikai (heavy)
v. raka (to hard)-/kai/>adj. rakkai (hard)
v. kʰia (be sour)-/kai/>adj. kʰiakai (sour)

v. zana (become far)-/kai/>adj. zankai (far)
v. sɯma (sweeten)-/kai/>adj. sɯmakai (sweet)
v. raka (be hard)-/kai/>adj. rakkai (hard)
v. raia (soft)-/kai/>adj. raikai (soft)

Rabha:{-raŋa}

v. nema (be good)-/raŋa/>adj. nemraŋa (very good/well)
v. natʰə (be melodious)-/raŋa/>adj. natʰəraŋa (melodious/very pleasant)
v. chitʰə(to beauty)-/raŋa/>adj. chitʰəraŋa (very beautiful)
v. paŋa (to more)-/raŋa/>adj. paŋraŋa (many)
v. chuŋa (to grow)-/raŋa/>adj. chuŋraŋa (very big)

From the above discussion it is observed that all the affixes mentioned in the examples have function representation in formation of derived adjective.

3.3 Use of nominal affix in representation of the word of noun class:

There are two types of nominal affixes which are used to form noun class of word. Some of them are used with verb root and some of them are used with nouns.

Use of prefix with verb root to form word of noun class:

In both the languages there are some peculiar prefixes which are necessary to add with verb root. While it is added it derives an adjective class of word. In Boro {bi-},{pʰi-},{gi-} all these are necessarily used; this in Rabha {pi-} has function as nominal Prefix. In Rabha the prefix {pi-} functions to form both adjective and noun

class of words. In Boro the prefixes {bi-}, {pʰi-},{gi-} all of them are separately added before verb roots to derived noun class words. Example:

Boro:

bi -v. zab (to pile up)> N. bizab (book)
bi- v. tʰɯn (to ask/ to advice)>N. bitʰɯn (advice)
bi- v. dɯi (to lay egg)>N. bidɯi (egg)
bi- v. kʰa (to bitter)>N. bikʰa (to liver)
bi-v. bar (bloom)>N. bibar (flower)
bi-v. san (to count)>N. bisan (number)
bi-v. ban (to carry on shoulder)>N. biban (responsibility)
bi-v. buŋ (speak)>N. bibuŋ (speech)
bi-v. dintʰi (to show)>N. bidintʰi (example)
bi-v. duŋ (be hot)>N. biduŋ (heat)   bi-v.tʰɯn (to ask to do)>N. bitʰɯn
pʰi- v. tʰɯb (to paste)>N. pʰitʰɯb (cocoon)
pʰi- v. tʰai (to fruit)>N. pʰitʰai (fruit)
gi- v. sib (to sweep)>N. gisib (hand made fan)

Thus in Rabha the prefix {pi-} is added before the verb root to derived noun class words. For example:

Rabha:

pi- v.chi (lay egg)> N. pichi (egg)
pi-v. kʰa (be bitter)>N. pikʰa (to liver)
pi-v. raka (be hard)> N. pirak (gall-bladder)
pi-v. sak (to be read)>N. pisak (red cock)

It has been mentioned in earlier discussion that the prefix {pi-} functions to form the word of adjective class. It depends upon root word to which it is added. To make clear the idea here may be mentioned the example-

V.dan (be new) > pi-dan> Adj. pidan (new)

While the prefix {pi-} is added to the verb root 'dan' it derives an adjective i.e. " pidan". Thus while the prefix {pi-} is added to the verb root 'chi' (lay egg) it derives the word 'pichi' (egg) and it means the noun class of word.

Use of suffix with verb root to form the word of noun class:

In both the languages there are some suffixes which are similar in terms of uses and functions. These are used in formation of the word of noun class. In Boro {-nai}, {-gra},{-giri},{-ari},{-tʰi},{-sali},{-sri},etc. are such kind of suffixes; on the other hand in Rabha suffixes like {-kai},{-gir}, {-brək}, {-kʰək},{-bra},{-dam} have the similar grammatical function which can derive word of noun class. For example:

Boro: {-nai}

v. za (eat)-/nai/>N. zanai (act of eating)
v.dan (to cut)-/nai/>N. dannai (act of cutting)
v. la (to take)-/nai/>N. lanai (act of taking)
v. lir (write)-/nai/>N. lirnai (act of writing)
v. maə (to work)-/nai/>N. maənai (act of working)
v. undu (to sleep)-/nai/>N. undunai (act of sleeping)
v. kʰar (to run)-/nai/>N. kʰarnai (act of running)
v. tʰaŋ (to go)-/nai/>N. tʰaŋnai (act of going)
v. pʰɯi (to come)-/nai/>N. pʰɯinai (act of coming)
v. san (to count)-/nai/>N. sannai (act of counting)

Boro:{-ari}

v. bibay (to beg)-/ari/>N. bibayari (begger)
v. sibi (to pray)-/ari/>N. sibiari (worshipper)
v. pʰanday (to deceive)-/ari/>N. pʰandayari (deceiver)
v. daəbay (to travel)-/ari/>N. daəbayari (traveller)

Boro: {-gra}

v. maə (to do)-/gra/>N.maəgra (doer)
v. za (to eat)-/gra/>N. zagra (eater)
v. pʰan (to sell)-/gra/>N.pʰangra (seller)
v. ran (to distribute)-/gra/>N. rangra (distributor)

Boro: {-tʰi}

v.mɯndaŋ (to feel)-/tʰi/>N. mɯndaŋtʰi (feeling)
v.maə (to do)-/tʰi/>N.maətʰi (worker)
v. gənai (to approve)-/tʰi/>N. gənaitʰi (approval/permission)
v. sɯŋ (to ask)-/tʰi/>N. sɯŋtʰi (question)
v. buŋ (to speak)-/tʰi/>N. buŋtʰi (speech)

Boro: {-sri}

v. san (think)-/sri/> N. sansri (feeling)

Boro: {-giri)

v. maə (to do)-/giri/>N. maəgiri (doer)

The similar process is occurred in Rabha. Example:

{-kai}

v. səŋ(to start)-/kai/>N. səŋkai (act of starting)
v. bəm (to swim)-/kai/>N. bəmkai (act of swimming)
v. rɯm (to cook)-/kai/>N. rɯmkai (act of cooking)
v. rakʰu (to give)-/kai/>N. rakʰukai (act of giving)
v. par (to bloom)-/kai/>N. parkai (act of blooming)
v. sa (to eat)- /kai/> N. sakai (act of eating)
v. reŋ (to go)-/kai/ > N. reŋkai (act of going)
v.si (to die)-/kai/>N. sikai (death)
v.ne (to wait)-/kai/>N. nekai (act of waiting)
v.tan (to cut)-/kai/>N. tankai (act of cutting)
v. riba (come)-/kai/>N. ribakai (act of coming)
v. tɯna (lead)-/kai/>N. tɯnkai (leading)
v. mini (smile)-/kai/>N. minikai (act of smiling)
v. pʰara (sell)-/kai/>N. pʰarakai (act of selling)
v. tʰəna (rollup)-/kai/>N. tʰənakai (act of rolling)
v. bɯ (draw)-/kai/>N. bɯkai (act of drawing)
v. gura (sleep)-/kai/>N. gurkai (act of sleeping)
v. ruŋ (to drink)-/kai/>N. ruŋkai (act of drinking)
v. kʰa (to bind)-/kai/>N. kʰakai (act of binding)
v. kan (put on, to dress)-/kai/>N. kankai (act of dressing)

{-gir}:

v. triŋ (to learn)-/gir/>N. triŋgir (to learner)
v. natʰam (to listen)-/gir/>N. natʰamgir (listener)
v. rəŋ (fight)-/gir/>N. rəŋgir (fighter)
v. kitriŋ (to teach)-/gir/>N. kitriŋgir (teacher)

{-brək}:

v. pri (buy)-/-brɔk/>N. pribrək (customer)
v. chi (look)-/-brɔk/>N. chibrək (one who looks at)
. v. sa (to eat)-/-brɔk)>N. sabrək (who eats)

{-bra}:

v. rən (to distribute)-/-bra/> N. rənbra (distributor)
v. pəray (to read)>N. pəraybra (reader)

{-kʰrɔk}:

v. ne (wait)-/-kʰrɔk/>N.nekʰrɔk (waiter)
v. nam (beg)-/-kʰrək/>N. namkʰrək (begger)

{-dam}:

v. kʰara (do)-/dam/>N. kʰaradam (office, place work)
v. pʰara (sell)-/dam/>N. pʰardam (soap)
v. triŋ (learn)-/dam/>N. triŋdam (place of learning, school)
v. tunuk (to show)-/dam/>N. tunukdam (auditorium)

Use of suffix with noun base to form noun class of word:

In both the languages there are similar kinds of suffixes which are added with noun word. It derives noun class of word. In Boro {-tʰi},{-ari},{-tʰai}, {-ru},{-tʰili),{-sali},{-giri} are such kind of suffixes; on the other hand the similar kind of processes may be observed in Rabha. Suffixes like {-dam}, {-giri}, {-grim}, {-pʰaŋ}, etc. have functional representation in this regard. For some example:

Boro:

{-tʰi}

N. subuŋ (human)-/tʰi/>N. subuŋtʰi (humanity)
N. sɯdɯb (word)-/tʰi/>N. sɯdɯbtʰi (meaning)

{-ari}

N. gami (village)-/ari/> N. gamiari (villager)
N. abad (crop)-/ari/>N. abadari (cultivator)
N. nɯgɯr (city)-/ari/>N. nɯgɯrari (citizen)
N. gɯnɯkhɯ (science)-/ari/>N. gɯnɯkʰɯari (scientist)

{-ru}

N. daəha (war)-/ru/>N. daəharu (warrior)

{tʰai}:

N. akʰu (character)-/tʰai/>N. akʰutʰai (characteristic)

N. kʰəntʰai (poem)-/giri/>N. kʰəntʰaigiri (poet)
N. pʰaətʰai (drama)-/giri/>N. pʰaətʰaigiri (dramatist)
N. tʰunlai (literature)-/giri/>N. tʰunlaigiri (literature)

Rabha:

{-giri}:

N. chai (song)-/giri/>N. chaigiri (song writer)
N. kay (man)-/giri/>N. kaygiri (a man of skillful)
N. badaŋ (trade)-/giri/>N. badaŋgiri (businessman, trader)
N. abad (cultivation)-/giri/>N. abadgiri (cultivator)
N. barəŋ (conference, assembly)-/giri/>N. barəŋgiri (president)

{-pʰaŋ}:

N. chai (song)-/ pʰaŋ/>N. chai pʰaŋ(singer)
N. bai (deity)-/ pʰaŋ/>N. baipʰaŋ (assistant to priest)

{-grim}

N. pan (tree)-/grim/>N. pangrim (jungle,a forest consisting of trees)
N. sam (grass)-/grim/>N. samgrim (grass field)

N. mi (vegetable)-/grim/>N. migrim (kitchen garden)
N. may (paddy)-/grim/>N. maygrim (paddy field)

{-dam}

N. par (flower)-/dam/>N. pardam (garden
N. bar (fire)-/dam/>N. bardam (fire place)
N. ha (earth)-/dam/>N. hadam (place/venu)
N. pala (drama)-/dam/>N. paladam (theatre hall, auditorium)
N. bar (fire)-/dam/>N. bardam (fire place)
N. may (paddy)-/dam/>N. maydam (paddy field)
N. dʰaəha (war)-/dam/>N. dʰaəhadam (warfare)
N. besər (mustard seed)-/dam/>N. besərdam (field of mustard seed)

From the above discussion it is observed that prefix and suffix have functional representation in formation of noun class word. This is the similar typological peculiarity in both the languages.

3.4 Use of nominal affix in representation of quantity:

Numeral classifier (definitive) is a term which has function as specific determiner of the shape or size, quantity and quality of the objects. Some of them are related with the human and non-human beings, gods and ghost etc. In Boro and Rabha languages classifiers are bound morpheme in general. But some of them are words like that may be called 'lexical type'. In both the languages classifiers are used with numerals to define the nature of the objects or articles or to define the quality of the human or non human beings or insect.

Use of numeral classifier in Boro and Rabha languages:

(i)   **Boro {ma-} and Rabha {maŋ-}:** These classifiers are used for animals, birds, insects etc. For examples:

Boro: {ma-}	Meaning
/mɯɪsɯɪu ma-se/	a cow
/na ma-se/	a fish
/mɯɪkhra ma-se/	a monkey
/dau ma-se/	a bird

Rabha:{maŋ-}	Meaning
/masu maŋ-sa/	a cow
/na maŋ-sa/	a fish
/tə maŋ-sa/	a bird
/ki maŋ-sa/	a dog

(ii)   **Boro {sa-} and Rabha {sak-}:** This classifier is functional used for human beings. For example-

Boro {sa-}	Meaning
/mansi sa-se/	a man
	two man

Rabha {sak-}	Meaning
/kai sak-niŋ/	two man
/kai sak/-sa/	A man

(iii)   **Boro {pʰaŋ-} and Rabha {pʰaŋ-}:**

Boro {pʰaŋ-}	Meaning
/tʰaizɯu pʰaŋ-se/	a mango tree
/dəŋpʰaŋ pʰaŋ-se/	a tree
/tʰalir pʰaŋ-se/	a banana tree

Rabha {pʰaŋ-}	Meaning
/pan pʰaŋ-sa/	a tree
/retʰe pʰaŋ-se/	a banana tree
/pəchə pʰaŋ-se/	a mango

(iv) **Boro {tʰai-} and Rabha {tʰe-}:** This classifiers is used to indicate any ind of fruits eyes, rupees etc. for example-

Boro:

/tʰalir tʰai-se/	a banana
/megən tʰai-nɯi/	two eyes
/akʰai tʰai-se/	one hand

Rabha:

/pəchə tʰe-sa/	a mango
/kui tʰe-sa/	a betel-nut
/retʰe tʰe-sa/	a banana

(v) **Boro {tʰɯb-} and Rabha: {tʰək-}:** These two classifier are used for drops of liquid, water, oil etc. for example:

Boro: {tʰɯb-}

| /dɯi tʰɯb-se/ | a drop of water |
| /tʰau tʰɯb -se/ | a drop of oil |

Rabha :{tʰək-}

| /chika tʰək-sa/ | a drop of water |
| /tʰuchi tʰək-sa/ | a drop of oil |

(vi) **Boro {gaŋ-} and Rabha {kʰən-}:** These two classifier are used for all kinds of leaves of tree, books, papers, feather of birds, pieces of cloth, any kinds of things etc. For examples:

Boro: {gaŋ-}

/hi gaŋ-se/	a piece of cloth
/bizab gaŋ-se/	a book
/bilai gaŋ-se/	a leaf of tree

Rabha : {kʰən-}

/nen kʰən-sa/	a piece of cloth
/sak kʰən-sa/	a leaf of tree
/nək kʰən-sa/	a house

(vii) **Boro {daŋ-}, Rabha {dəŋ-}:** These two classifiers are used for bunches, ears of corn etc. For example:

Boro: {daŋ-}

| /tʰailir daŋ-se/ | a bunch of bananas |

/maid daŋ-se/	an ear of paddy

Rabha: {dəŋ-}

/retʰe dəŋ-se/	a bunch of bananas
/mai dəŋ-se/	an ear of paddy

(viii)   **Boro {buͳtʰi-} and Rabha {basi-}:**

Boro: {buͳtʰi-}, Rabha: {basi-}

Boro: {buͳtʰi-},	Rabha: {basi-}	Meaning
/uŋkʰam buͳtʰi-se/	/may basi-se/	/ a meal of rice/

(ix)   **Boro {hali-} and Rabha {hal-}:** This classifier is used to in case of any flock of birds ,herd of cows,cattles etc. for example-

Boro: {hali-}, Rabha: {hal-}

Boro: {hali-},	Rabha: {hal-}	Meaning
/muͳsuͳu hali-se/	/masu hal-sa/	a pair of cow

(x)   **Boro {duͳŋ-} and Rabha {tuͳŋ-}:** This classifiers is used for long and something flexible things i.e. hair, tail, thread, rope etc. for example-

Boro: {duͳŋ-}, Rabha: {tuͳŋ}

Boro: {duͳŋ-}	Rabha: {tuͳŋ-}	Meaning
/kʰanai duͳŋ-se/	/kʰərə tuͳŋsa/	a hair
/kʰunduŋ duͳŋ-se/	/nen tuͳŋ-sa/	a thread

Use of lexical types of classifiers in Boro and Rabha languages:

In Boro and Rabha languages some of the classifiers are of lexical types. These may be used independently in some cases.

(i)   **Boro {beda-} and Rabha {bada-}-:** This is used for bunch of areca-nut. For example:

Boro: {beda-}	Rabha: {bada-}	Meaning
/gəi beda-se/	/kui bada-sa/	a bunch of areca-nut
/nalekʰər beda-se/	/nariəl-bada-nɯi/	two bunch of coconut

(ii)   **Boro {zəra-} and Rabha {zər-}:** This is used for pair of things, birds and peoples in both the languages. For example:

Boro: {zəra-}	Rabha: {zər-}	Meaning
/dau zəra-se/	/tə zər-se	a pair of birds
/gəi zəra-se/	/kui zər-sa/	a pair of betel nuts

(iii) **Boro {pʰalɯ-} and Rabha {pal-}:** This is used for a flock of birds, herd of cow, cattle etc. for example:

Boro: { pʰalɯ-},	Rabha: {pal-}	Meaning
/mɯsɯɯ pʰalɯ-se/	/masu pal-sa/	a herd of cows
/dau pʰalɯ-se/	/tə pal-sa/	a flock of birds

(iv) **Boro {mɯʝɯm-} and Rabha {buk-}:**Tthis is used to determine an amount which contains a handful things; viz. rice, suger etc. for example:

Boro: {mɯʝɯm-},	Rabha: {buk-}	Meaning
/mairəŋ mɯzɯm-se/	/mai buk-sa/	a handful of rice

(v) **Boro {kʰandi-} and Rabha {siri-}:** This is used for slice of an areaca -nut. For example:

Boro: {kʰandi-},	Rabha: {siri-}	Meaning
/gəi kʰandi-se/	/kui siri-sa/	a piece of areca-nut

(vi) **Boro {haldiŋga-} and Rabha {halsiŋ-}:** This is used for a string of fishes, meat etc. For example:

Boro: {haldiŋga-}	Rabha: {holsiŋ-}	Meaning
/na haldiŋga-se/	/na halsiŋ-sa/	a string of fishes
/gəi haldiŋga- se/	/kui halsiŋ-sa/	a string of betel-nut

(vii) **Boro {suba-} and Rabha {tʰuba-}:** This is used for a cluster of bananas, bamboos, reeds etc. For example:

Boro {suba-},	Rabha {tʰuba-}:	Meaning
/ɯɯa -suba-se/	/ba- tʰuba-sa/	a cluster of bamboos
/tʰailir- suba-se/	/retʰe- tʰuba-sa/	a cluster of banana

/gaŋsɯ- suba-se/	/sam- tʰuba-sa/	a cluster of grass

(viii) **Boro {tʰɯb-} and Rabha: {tʰək-}:** This is used for drops of liquid, water, oil etc. For example:

Boro: {tʰɯb-}	Meaning	Rabha :{tʰok-}	Meaning
/mɯdɯi- tʰɯb-se/	a drop of tears	/nukchi- tʰək-sa/	a drop of tears
/pʰitʰɯb- tʰɯb -nɯi/	two cocoon	/Chika-tʰək-niŋ/	two drop of water
/tʰau- tʰɯb -nɯi/	a drop of oil	/tʰuchi-tʰək-niŋ/	two drop of oil

(ix) **Br. {mutʰa-} and Rb. {mutʰa-}:** This is used with sheaves, betel leaves, bunch of paddy rice and small **: {mutʰa-}, Rabha: {mutʰa-}**

Boro: {mutʰa-},	Meaning	Rabha: {mutʰa-}	Meaning
/mairəŋ-mutʰa-se/	a sheave of rice	mairəŋ-mutʰa- sa/	a sheave of betel-leaves
/lapʰa-mutʰa-se/	a sheave of winter vegetable	/lai-mutʰa-sa/	a sheave of kind of pot herbs

(x) **Br. {atʰi-} and Rb. {atʰi-}:** This is used for bundles of long things etc. For example:

Boro: {atʰi-},	Meaning	Rabha: {atʰi-}	Meaning
/bɔn-atʰi-se/	a bundle of fire-wood	butch-atʰi-sa	a bundle of paddy seedling
/tʰuri-atʰi-se/	a bundle of thatch	Kuchi-atʰi-sa	A bundle of sugar came

(xi) **Br. {akʰa-} and Rb. {akʰa-}** are used for cluster of bananas that grow together on a bunch of one small bundle of paddy seedling etc. For example:

Boro: {akʰa-},	Meaning	Rahba: {akʰa-}	Meaning
/tʰailir-akʰa-se/	a cluster of bananas	/retʰe-akʰa-sa/	a cluster of bananas
/kʰɯtʰia-akʰa-se/	a bundle of paddy seedling	/butchi-akʰa-sa/	a bundle of paddy seedling

(xii) **Br.{dab-} and Rb. {dak-}** are used to denote a plot of land. For example:

Boro: {dab-}	Meaning	Rabha: {dak-}	Meaning
/zaiga-dab-nɯi	/two plot of place/	/səŋ-dak-niŋ/	two plot of village
ha-da-nɯi	/two plot of land/	/ha-dak-niŋ/	two plot of land

(xiii) **Boro: {pʰabu-} and Rabha. {paɯ-}** are used for length between two knots of bamboo, sugar-cane etc. For example:

Boro: {pʰabu-}	Meaning	Rabha: {paɯ-}	Meaning
/ɯua-pʰabu-nɯi/	two length of bamboo two knots	/ba-paw-niŋ/	two length of bamboo two knots
/kʰuser-pʰabu-nɯi/	two length of sugar-cane between two knots	/kurchi-paw-niŋ/	two length of sugar-cane between two knots

(xiv) **Br. {hali-} and Rabha {hal-}** are used in case of a flock of birds, herd of cows, cattle etc. For example:

Boro:	Rabha:	Meaning
/mɯisɯ-hali-nɯi/	/misi-hal-niŋ/	two herd of buffalos
/mɯsɯu-hali-nɯi/	/masu-hal-niŋ/	two herd of cows

(xv) **Br. {pʰar-} and Rb. {pʰal-}** are used for things that come in pair one the outside of hills, page, etc. For example:

Boro: {pʰar-},	Meaning	Rabha: {pʰal-}	Meaning
/kʰɯma-pʰar-nɯi	two ears	/tatʰeŋ-pʰal-niŋ/	two legs
/akʰai- pʰar-nɯi/	two hands	/nuken- pʰal-niŋ/	two eyes

/atʰeŋ- pʰar-nɯi/	two legs	/nakər-pʰal-niŋ/	two ears

(xvi) **Boro: {aɯai-} and Rabha. {ləp-}** are used for amount contains in one open palm. For example:

Boro: {aɯai-},	Meaning	Rabha: {ləp-}	Meaning
/dɯi-aɯai-nɯi	two handful of water	/chika-ləp-niŋ/	two handful of water
/mairəŋ-aɯai-nɯi/	two handful of uncooked rice	/mairəŋ-ləp-niŋ/	two handful of uncooked rice

3.5 Use of nominal affix in representation of case marker:

In both the languages case-markers are used with the nominal words to signify the relationship between the case and the verb. The following case-markers of both the languages have a functional representation in making the statement a clear and logical. A list of case-markers of both the languages has been furnished below[8]:

	Case-endings	
Cases	**Boro**	**Rabha**
Nominative	-a~ha, -ɯ	-an

---

[8] Basumatary, PC (2013). ***Boro and Rabha: Two Tibeto-Burman Languages of the North-East India***, p.44

Accusative	-Φ, -kʰɯu	-na, -a
Instrumental	-zɯ ŋ,	-pake
Dative	-nɯ, -sim	-na, -nake
Ablative	-ni-pʰrai	-ipara, -nipara
Genitive	-ni,	-i, -ni
Locative	-aw	-kataŋ, -digi
Possessive	-ni-aw	-i-digi

3.5.1 Nominative Case: In nominative case the case-ending is added with the subject. For example-

Boro: {-a, -ɯ}

Boro:{-a}

a) Dɯimai-a   bɯhɯiɯ
   River-NOM   flows
   (The river flows)

b) Bibri-a   ɯŋkham soŋɯ
   Bibari-NOM   rice   cook
   (Bibari is cooking rice)

c) Mɯider-a   thalir   zaiw
   Elephant –NOM   banana   eat
   (Elephant eats   banana)

d) Ram-a   bizab   phoraidɯŋ
   Ram-NOM book   reading
   (Ram is reading   book)

Rabha: {-an}

a) naŋ-an kʰárnə   (She/he will do)

3.5.2 Accusative Case: The sense of accusative case is expressed by adding case-ending with the object of a sentence. Examples from both the languages:For example-

Boro:

a) rama mɯsɯu {Φ} gumdɯŋ (Ram is grazing cow)
b) bi ɯŋkʰám {Φ} zádɯŋ (She/he is eating rice)

The case-ending **{-kʰɯu}** is used with the object if the object is related with the particular name of a person and nouns or personal pronouns.For example-

Boro:

a) aŋ bi-kʰɯu buŋdɯŋ (I am telling him.)
b)Bibaria gotho-kʰɯu budɯŋ (Bibari is beating the child)
c)Ramɯndaia mɯsɯo- kʰɯu noao labɯbai (Ramɯnda has brought the cow home)

Rabha: Thus in Rabha, accusative case-ending is not occured when the object is related to the non-human beings and materials.For example-

Rabha:

> a) naŋ kausa {Φ} pərayeta
>
> (You are reading book)

3.5.3 Instrumental case: In both the languages the instrumental case is expressed by adding case-markers to the object. Example:

Boro:

a) /daba-zɯŋ/ (with the knife)
b) /mɯɯsɯɯ-zɯŋ/ (with the cow)
c) /Naŋgɯl-zɯŋ hal eodɯŋ/ (ploughing with plough)
d) Khunduŋ- zɯŋ zi dadɯŋ (weaving clothes with the thread)

Rabha:

/náŋ-pake/-with you
/bákeŋ-pake/-with axe

3.5.4 Dative case: Dative case is expressed by adding case-ending to the indirect object. This process is similar in both the languages. Example:

Boro:

a) bibayari-nɯ gaŋse zi naŋgɯu
(The begger needs a cloth)
b) Rama bibayari-nɯ pʰɯisa hordɯŋ
(Ram is given money to the begger)
c) Somaina-nɯ wŋkham hɯɯdɯ
(give to rice somaina)

Rabha:

/ekai həri-na rákʰu/-Give it to Hari

3.5.5 Ablative case: The sense of ablative case is expressed by two ways: by adding genitive case-markers and addition of post-position after the genitive case-ending.For eample-

Boro:

a) biɯ nə-nipʰrai pʰɯidɯŋ
(He is coming from home)
b) biphaŋ- nipʰrai bilai siriɯ
(leafs falls from the tree)
c) dɯi- nipʰrai gɯzanao tʰa
(stay aloof from water)

/

Rabha:

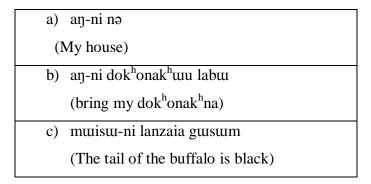| |
|---|
| /ərəŋ nək-ipara ríbanə/-They will come from home |

3.5.6 Genetive case: It is also expressed by adding case-marker to the object of the sentence.For example-

Boro:

a) aŋ-ni nə   (My house)
b) aŋ-ni dokʰonakʰɯu labɯ   (bring my dokʰonakʰna)
c) mɯisɯ-ni lanzaia gɯsɯm   (The tail of the buffalo is black)

Rabha:

a) aŋ-i nək   (My house)

3.5.7 Locative case: This is also expressed by adding case-mark to the indirect object of the sentence. Exmaple:

Boro:

a) dəŋpʰaŋ-aə dau dəŋ   (There is bird in the tree)
b) dɯima- aə na tʰaiɯ   (fish live in the river)
c) gɯsɯ- aə dukhu mɯndɯŋ   (feeling is hurt)
d) gari- aə mansi gɯia   (There is no man in the Vehicle)

Rabha:

> a) pan-digi tək təa
>
> (There is bird in the tree)

3.5.8 Possessive case: The sense of possession is expressed by adding case-marker to the subject of the sentence.for Example:

Boro:

> a) aŋ-ha raŋ gɯia
>
> (I have no money in my possession.)

> b) aŋ-ha bima-bipha gɯia
>
> (I have no parents)

Rabha:

> **a)** aŋ-kataŋ paisa təa
>
> (I have no money in my possession.)

Now it is clear that the function of case-marker in both the languages is required and plays an important role to represent the meaning of the statement. Morphologically these are baound morpheme that does not take place individually. But can take place with the free morpheme.

4.6 Use of nominal affix in representation of gender variation: like in the other language the same types for gender variation can be found in both the Boro and Rabha languages. It can be done with the adding affix.In Boro language there are

some words expressing masculine gender that end with vowel phoneme/a/. Such masculine gender are variation in to feminine gender /a/ vowel is being to changed with vowel /-i/,/-e/, and /-u/. Similarly, in the Rabha language also gender can be changed with the same types of proces.for examples**-**

Boro:{-a} suffix changed to {-i} suffix

Masculine suffix{-a}	Feminine suffix {-i}
sɯima bund-a(he dog)	sɯima bund-i(she dog)
bɯrma-Pʰant-a(he goat)	bɯrma Pʰantʰ-i(she goat)
beŋg-a(deaf man)	beŋg-i(deaf woman)
leŋgr-a(handicab boy)	leŋgr-i(handicab girl)
kʰan-a(blind man)	kʰan-i(blind woman)
zamb-a(idiot man)	zamb-i(idiot woman)
tʰogaisul-a(lier man)	tʰogaisul-i(lier woman)
Bob-a(dumb man)	bob-i(dumb woman)

Rabha:{-a} suffix changed to {-i} suffix

Masculine suffix {-a}	Feminine suffix{-i}
zar-a(a mad man)	zar-i (a mad women)

beŋg-a(a deaf man)	beŋg-i (a deaf women)
gasur-a(a man who does not know how to work)	basur-i(a man who does not know how to work)
lar-a(a widower man)	lar-i (a widower woman)
labr-a(lier man)	labr-i(a lier woman
tepr-a (a lame man)	tepr-i(a lame woman)

Boro :{-a} suffix changed to {-e},{-u}

Masculin suffix {-a}	Feminine suffix {-e}
nabl-a(flat nosed man)	nabl-e(flat nosed woman)
hoŋl-a(flat nosed man)	hoŋl-e(flat nosed woman)
haith-a(short man)	haith-u(short woman)